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visited by all the sects, and is known by the Moslems as *Khuddr*. I visited the cave last summer and had an interview with the Moslem minister, or custodian, who said, when speaking of the income which came to him through the well: "*Khuddr* is my God and my father's God; he has supported us for years."⁶³ Thus there was put into concrete form a confession which expresses the belief of many an Arab and Fellah as to the being upon whom he depends in the hour of his distress, and who exerts the greatest restraint upon his life.

A Meditation.

Mark 8: 34. "If any man would come after me, let him deny himself."

When Jesus spoke these crucial words to his disciples and to the multitude, he was but uttering his own experience. He was denying himself. He asks no more of us than he asked of himself. What, then, is this deepest test of discipleship? Not denying ourselves certain things that we should like to have or to do. Not stoicism over again. It is renunciation of self, as Christ renounced himself. We are no longer our own, but Christ's, as he was his Father's. No longer self-centered, but Christ-centered. Is not this the dreariest, hardest sort of self-denial, the dwarfing of personal independence, the very destruction of personality itself? By no means. It is the truest coming to oneself. It is the divine contradiction, saving life by losing it. For self-renunciation is fruitage of the highest of motives, for the sake of Christ and the gospel. It links us with him, the Prince of life, and with the universal spread of his kingdom. It redeems us from a sordid selfishness to a life of largest liberty, of fullest purpose, of deepest satisfaction, of loftiest achievement. What more could we ask? Christ is a good Lord.

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⁶³*Journal*, XIII, Haifa, summer of 1901.